

“a member of Christ, a child of God, and an inheritor of the kingdom of Heaven,” most certainly to be his, through Christ’s salvation, if these blessings are never forfeited; and therefore it is that the Church holds that the baptized infant is truly regenerate then and there, for he has received all that can be bestowed upon him, according to the covenant, and he is blessed with a blessing like that bestowed on the happy children whom the Divine Redeemer took into His arms, put His hands upon, and blessed.

Supposing, then, that every baptism of infants is duly performed; that parents do present their children to be truly dedicated to the service of God by the initiatory rite of Christ’s institution; that it is their purpose to bring them up in the nurture and admonition of the Lord, and that the congregation in whose presence, as representatives of the Church Catholic, the child has been baptized, have truly prayed for its spiritual life, we doubt not “This child is regenerate, and admitted into the fellowship of Christ’s religion,” and we therefore pray that he may “lead the rest of his life according to this beginning;” that he may crucify the old man, and utterly abolish the whole body of sin. And the sponsors, the father and mother, and any other who may be united with them for the greater security of the Christian education of the child, are exhorted, among other injunctions, to take care “that this child be virtuously brought up to lead a Godly and a Christian life, remembering always that baptism doth represent to us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that, as he died and rose